

Are the Shia “Muslims”?

Mawlānā Ḥabīb-ur-Raḥmān Azmī ﷺ

Former Ustādh of Ḥadīth: Dār-ul-‘Ulūm Deoband



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Translator’s Preface



الحمد لله وكفى وسلام على عباده الذين اصطفى ، أما بعد ،

عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم قال : يكون قوم في آخر الزمان يسمون الرافضة ، يرفضون الإسلام ، ويلفظونه ، فاقتلوهم . رواه البزار

Many Muslims in various parts of the world today sit with a terrible and horrible misunderstanding. They feel that the Shia are “Muslims”, and feel no difficulty at all in promoting unity and brotherhood with the Shia. This claim is baseless, flawed, incorrect, and deceptive. Due to their ignorance of the Shia religion, and the deceptive nature of Shias, Muslims get caught time and again in the filthy trap of the Shia.

It is essential to know and understand that the Shia are not Muslims at all. They have nothing to do with Islām, nor are the Shias the well-wishers of the Muslim Ummah.

It is absolutely necessary to continuously make Takfir of the Shia because the Shia continuously deceive the Muslims by stating that they are Muslims, and engage in ploys to include themselves as part of the Muslim Ummah.

Secondly, the Shia utilise all their resources to create disunity, discord, disharmony, and fragmentation to the Muslim Ummah and they do all of this in the name of Islām.

Thirdly, the Shia cause hurt, harm, and loss to the Muslim Ummah, whilst their scholars promise them reward for doing so.

Fourthly, the ‘Ulamā’ of the Ahl-us-Sunnah wal Jamā’ah have throughout the centuries issued fatāwā of Kufr on the Shia.

Fifthly, all heresies that have no link with Islām have always been known and labelled as something other than Islām, and not Islām. The same is the case with Shiasm. Shiasm is not Islām, and should never be referred to as Islām.

Sixthly, there is no point of unity at all between the Muslims and the Shia. From the testimony of faith, right until burial rites, there are major fundamental and creedal differences between the Ahl-us-Sunnah wal Jamā’ah and the Shia.

Seventhly, Islām means submission to the will of Allāh ﷻ, whilst Shiasm means fragmentation and discord. The Shia have fragmented the Muslim Ummah from their inception, and they continuously fragmented their own community – splitting into more than 70 sub-sects. Once their heresy had crystallized, they have united upon harming the Muslims in a variety of ways.

May Allāh ﷻ protect the entire Ummah from the heresy of Shiasm. May He, in his infinite mercy and grace, keep us upon the path of Islām, and may He unite us under the banner of Rasūlullāh ﷺ and the Ṣaḥābah  in Jannah. Ameen

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Foreword – Mawlānā Usman Iqbal, UK



حامدا ومصليا ومسلما ، أما بعد ،

Yesterday, whilst studying, I came across a very beneficial piece regarding Shiasm written by the recent Muḥaddith of Deoband, Mawlānā Ḥabibur Raḥman Azmi (d. 2021). This piece has been included in his 3 volume *Maqālat-e-Ḥabīb*. Upon reading the piece, I felt an English rendition of it would be of immense benefit for English readers and the Ahl-us-Sunnah in the western world.

Regarding this, I contacted my dear friend, Mufti Abdullah Moolla, who is an Ustadh at Darul Uloom Azaadville, who expressed keenness to my suggestion to have this piece rendered into English. Mufti Sahib's services in the field of writing, and in particular, English translations, are well-known. His love for the Ṣaḥāba can be sensed through his works. May Allāh grant me a share of this love, and make this English rendition a means of forgiveness of our sins and our companionship of the companions of Rasūlullāh in the Ākhira. May Allāh make it benefit widespread. Āmīn

Hereunder is an article that Allāh enabled me to write a few years ago:

All praise belongs to Allāh, the Creator and Sustainer of the universe. Peace, blessings and salutations be upon the best of Allāh's creation, our master and leader, Sayyidunā Muḥammad.

Who are the Best People?

If you ask the Jews who the best of people after Sayyidunā Mūsā ﷺ are, they will choose the companions of Sayyidunā Mūsā ﷺ. If you ask the Christians who the best people after Sayyidunā 'Īsā ﷺ are, they will choose the disciples of Sayyidunā 'Īsā ﷺ. If you ask the Muslims who the best people after Sayyidunā Muḥammad ﷺ are, they will say that they are the Companions of Sayyidunā Muḥammad ﷺ. But, if you ask the Shias who the worst people of all time are, they will say the Companions of Sayyidunā Muḥammad ﷺ.

Are Shias ‘Muslim’?

A common question asked by many people today is, are Shias Muslim? People ask because they are generally unaware of Shiasm due to the fact that the majority of core Shia books are written in the Farsi, i.e., Persian, and Arabic languages, hence not everyone can access their content.

Many Muslims are influenced by the fact that Shias offer Ṣalāh, pay zakāt, send salutations upon Rasūlullāh ﷺ and his family, among various other acts of Islām. But, have we ever pondered that actions are of no avail when beliefs are incorrect?

As Muslims, we believe that no matter how sinful a Muslim may be, he will enter paradise sooner, or later after paying the price for his sins. And, if Allāh wishes He may forgive his sins, so long as his 'aqida is

correct. On the other hand, one may worship day and night, but if his core beliefs are incorrect he will not attain salvation, for, his beliefs took him out of the fold of Islām.

Thus, it is incumbent upon Muslim scholars to bring Shia texts out into the open so that every Muslim can clearly see that Shiasm is not just 'another version of Islām', rather, it is a 'religion outside Islām'.

Why have the Shia been declared Non-Believers?

Shias have been declared non-believers for many reasons. Three primary reasons are:

Imāmah

1. Shias believe in a concocted belief known as Imāmah. According to them, Imāmah is a fundamental part of religion

The well-known Shia scholar, ‘Allāmah Muḥammad Riḍa al-Muzaffar writes: “We (Shias) believe that Imāmah is a foundation from the foundations of religion, and that īmān (faith) cannot be achieved without believing in it”¹

Shias believe that Allāh ﷻ has appointed 12 Imāms who are:

❖ Born infallible

¹ ‘Aqā’id Al-Imāmiyyah p.102

- ❖ Divinely appointed by Allah
- ❖ Knowers of the unseen
- ❖ Knowers of whatever occurred in the past and whatever is still to occur in the future, and nothing is concealed from them. They believe that the Imāms possess all the knowledge granted to angels, Prophets and Messengers.

Shias believe that the repentance of Sayyidunā Ādam ﷺ was accepted through the medium of the 12 Imāms.²

Khomeini writes: "Of the fundamentals of our religion, is the belief that our Imāms have a praised status which cannot be reached by any lofty angel or Messenger."³

Another Shia narration states: "There is a spirit greater than Jibra'il and Mika'il with the 12 Imāms which inspires them. This spirit does not come to any Prophet besides Prophet Muḥammad ﷺ."⁴

Mawlānā Yūsuf Ludhiyānwī ﷺ writes: "Ponder for a moment! On one side, between Sayyidunā 'Īsā ﷺ and Sayyidunā Muḥammad ﷺ there's a gap of approximately six centuries in which there was no spiritual guide sent by Allāh. On the other hand, according to the Shias, as soon as Sayyidunā Muḥammad ﷺ passed away, Allāh created an Imām who has the authority to legislate and cancel out previous rulings as he wishes. Not one, but twelve Imāms of this nature. When two and a half centuries passed then this chain (of

² Uṣūl al-Kāfī p.26

³ Al-Hukūmah Al-Islāmiyyah p.52

⁴ Uṣūl al-Kāfī p.26

Imāms) suddenly stopped. The twelfth Imām was made to disappear from the age of two.

Can a person who has faith and belief in Nubuwwah, and according to that faith, believes that Islāmic laws and rulings are to stay and shine until the last day, cope with this doctrine of Imāmah for a single moment? Most certainly not! This doctrine of Imāmah is a conspiracy against the eternity and finality of Islām. This is the very reason that right from the very first day, till Mirza Ghulam Ahmad Qadiyani, whosoever claimed Nubuwwah borrowed their views from this doctrine of Imāmah.

This doctrine in itself is incorrect. For this reason, the Shias couldn't hold up the weight of this belief for too much of a time, so, instead, they cut the chain at the twelfth Imām and claimed he exists in a cave called surra man ra'a. From the time he vanished till today, eleven and a half centuries have passed but no one is aware of this Imām's traces or his state.”⁵

The Current Qur'ān

2. According to the Shias, the Qur'ān we have is incomplete and has been interpolated and altered.

A Shia scholar by the name of Mulla Ḥusayn Nūrī Tabarsī wrote a 397 page-long book entitled 'Faṣl al-Khiṭāb fī ithbāt Taḥrīfī Kitāb Rab al-Arbāb' in an attempt to prove interpolation and alteration occurred in the Noble Qur'ān. On page 251 the author states that

⁵ Differences in the Ummah and the Straight Path

there are more than two thousand (mutawātir) Shia narrations affirming the notion that the Qur’ān has been interpolated.

The renowned Shia book ‘Al-Kāfi’ contains narrations in this regard too. One of these narrations states: “The Quran that Jibra’īl brought to Muḥammad had 17,000 verses.”⁶

That’s about three times longer than the existing Qur’ān, which the entire Muslim world believes to be the word of Allāh, and which contains 6200 and a few verses!

The Shia scholar, Maqbūl Ḥusain Dehlwī writes: “The Qur’ān has been purposely altered by the drunkard Caliphs (Sayyidunā Abū-Bakr, Sayyidunā ‘Umar and Sayyidunā Usmān ﷺ).

The present Qur’ān is false; It’s the duty of Imām Mahdī (who Shias claim to be their 12th Imām) to bring it in its original form. When Imām Mahdī comes, then the Qur’ān will be recited in its original form.”⁷

It can be understood from Shia narrations that according to Shias more alterations have occurred in the Quran than any previous divine scripture!

This could well be the reason why Shias don’t memorise the Quran. For, why would someone take time out to memorise a book they don’t believe in?

⁶ Uṣūl al-Kāfi vol.2 p.364

⁷ Qur’ān Translation by Maqbūl Ḥusain Delhwi, Chapter12, p. 384 & p.479 – Published in India

On the contrary, amidst all the current widespread corruption you will still find millions of individuals within the Muslim Ummah who have committed the entire Qur’ān to memory.

Allāh ﷻ says: "Verily, We have revealed the dhikr (Qur’ān) and We are its protectors"⁸

The Companions and Apostasy

3. Shias believe that after the demise of Rasūlullāh ﷺ, the entire population of the Honourable Companions became apostates, besides three Companions. This is mainly why they rejected the Prophetic Traditions (Aḥādīth), as in the collections of Ahl Al-Sunnah wal Jamā’ah, and replaced them with fabricated traditions attributed to their Imams.

Ibn Kathīr رحمه الله, commentating on verse 29 of Sūrah Al-Faṭḥ writes:

“So, based on this verse, Imām Mālik رحمه الله inclined, in one narration from him, towards calling the Rawāfiḍ (Shias) as Kāfir, who hate the Companions رحمه الله.

He رحمه الله said: Because they enraged them, & whosoever is enraged by the Companions رحمه الله, then he is a Kāfir (disbeliever) based on this verse. A group from amongst the Scholars agreed with Imām Mālik رحمه الله upon that.”⁹

⁸ Sūrah al-Ḥijr: 9

⁹ Tafsīr Ibn Kathīr vol.4 p.219

Sayyidah ‘Ā’isha ؓ

Sayyidah ‘Ā’isha ؓ is also made a target of their filthy slanders. Shias openly slander our mother, Sayyidah ‘Ā’isha ؓ, with the same baseless accusations which the hypocrites of Madinah fabricated during the life of Rasūlullāh ؓ. Allāh ؓ exonerated her and revealed her innocence in Sūrah Al-Nūr with several consecutive verses directly defending her chastity. Thus, all scholars of Islām have unanimously deduced the following principle in this regard:

"Whoever slanders Sayyidah ‘Ā’isha ؓ with accusations which Allāh ؓ has exonerated her from in the Noble Qur’ān, he is a Kāfir."

Cursing and Slander

We see today how Shias openly curse and slander the Companions. Shia lecturers are making a living out of slandering the companions by bringing up the differences that occurred between them, but no matter how hard they try, it will not diminish the status of the companions the slightest.

Rasūlullāh ؓ said, "The curse of Allāh, the angels and the entire mankind is upon whoever reviles my companions."¹⁰

"Do not revile my companions, for, by Him in whose control is my soul, were one of you to spend gold equal to mount Uḥud, you would

¹⁰ Majma’-uz-Zawā’id

not attain the reward of the mudd (small vessel) of one of them or even half of it.”¹¹

“If you come across those who curse my Companions, say: May Allāh’s curse be upon your evil.”¹²

Both the Noble Qur’ān and the Aḥādīth of Rasūlullāh ﷺ have only reached us through the Noble Companions رضي الله عنهم, making them the strongest link between us and our faith. This link is such that Allāh ﷻ has made them the universal benchmark of faith. Allāh ﷻ says:

“Believe as the people have believed”¹³

Ibn Kathīr رحمه الله explains that the word ‘people’ here refers to the Noble Companions رضي الله عنهم.

Allāh ﷻ also says: “So, if they (disbelievers) believe in the same way as you (Companions) believe, they will have certainly found the right path”¹⁴

¹¹ Bukhārī, Muslim

¹² Tirmidhī

¹³ Sūrah al-Baqarah: 13

¹⁴ Sūrah al-Baqarah: 137

Final Word

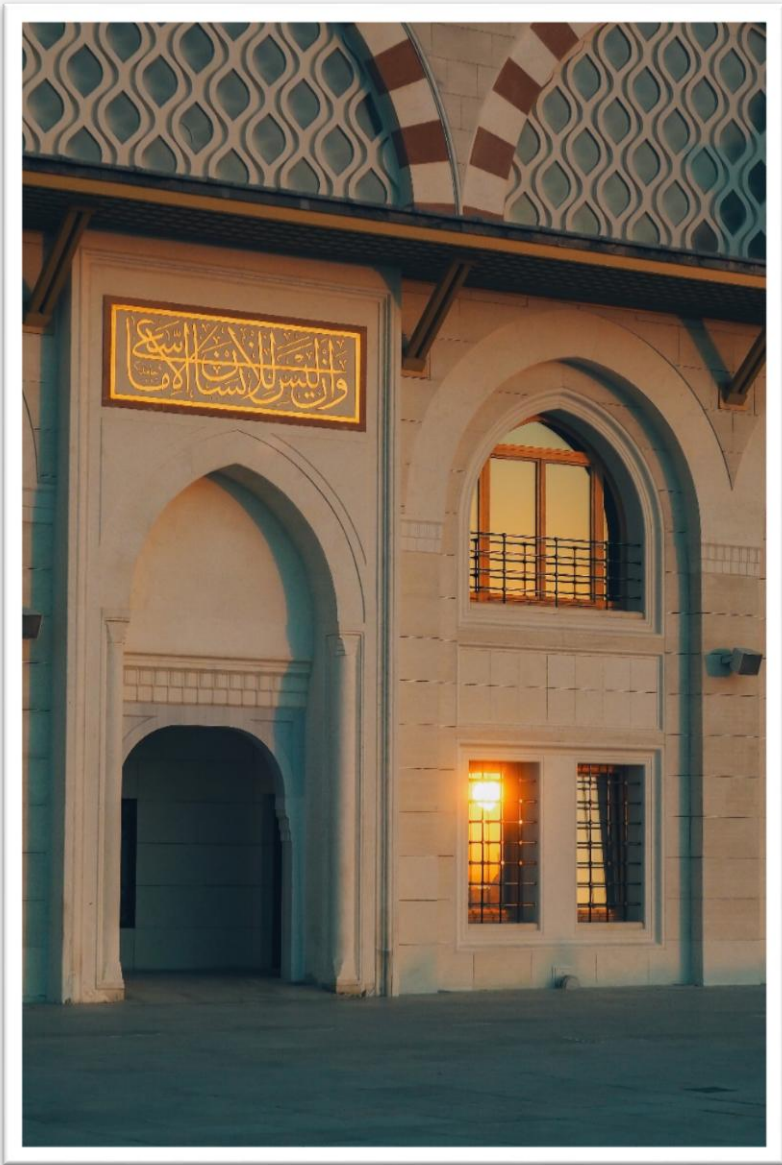
We live in times in which many have deviated from the straight path due to their disregard for this solid link. When Allāh ﷻ has endorsed the faith of the Companions as the benchmark that all should aspire to achieve, then who on earth has a right to question, scrutinise, accuse or oppose them? It is, hence, unfortunate to find Shias entertaining beliefs that are contrary to the Islamic ethos and with scant regard for the Companions of Rasūlullāh ﷺ.

May Allāh ﷻ give us all the ability to hold the correct beliefs and may He safeguard us from all deviances. Āmīn.

Mawlānā Usman Iqbal, UK

16 Jumādā al-Ākhira 1446 | 17 December 2024

مِنَ الْمُؤْمِنِينَ جَاءُ بِالصِّدْقِ أَصْحَابُ مَا عَاهَدُوا اللَّهَ
عَلَيْهِ فَنَهَمَهُم مِّنْ قَضَائِهِ وَهُمْ مِّنْ يَنْظُرُونَ مَا بَدَّلُوا تَبْدِيلًا ❁



Championing the Cause of Judaism

‘Abdullah bin Sabā

The Shia sect, in essence, is a sapling of Judaism. St Paul or Paul the Apostle – the Jew – adorned himself with the cloak of Christianity out of religious zealotry and fanaticism, and then polluted the truthfulness of Christianity and dirtied the belief of Tauḥīd with idolatry and polytheism. In exactly the same way, a Jew from Ṣan’a’, Yemen, by the name of ‘Abdullāh bin Sabā, had hypocritically embraced Islām and made filthy efforts to pollute the pure spring of Islām with his polytheistic beliefs. Although this Jewish hypocrite could not succeed in his impure objective because of the divine promise of protection, as stated in the Noble Qur’ān, but he planted the seeds of dispute, differences, and fragmentation in the Islāmic milieu, in such a way that from that time until now, the Ummah has been deprived of unity and unanimity.

It is this very same ‘Abdullāh bin Sabā that is the founder of Shiasm. For this reason, the famous Tābi’ī, Imām Sha’bī رحمہ اللہ used to say, “The Shia are the Jews of this Ummah.”¹⁵ Imām Sha’bī رحمہ اللہ addressed his students on another occasion and said, “I warn you of these people of misleading desires and their evil; the Rāfiḍah. They have not embraced Islām out of desire, nor out of fear, but out of hate for the Muslims, and in order to oppress them. Sayyidunā ‘Alī رحمہ اللہ banished them to the various countries. Amongst them was ‘Abdullāh bin

¹⁵ Al-Faṣl vol.4 p.180

Sabā, a Jew from the Jews of Ṣan’a’, he was banished to Sābāt and ‘Abdullāh bin Yasār was banished to Khāzir.”¹⁶

A comparative study of Judaism and Shiasm fully supports every word of the statement of Imām Sha’bī رحمہ اللہ because most of the beliefs of the Shia sect, their character traits and deeds echo Judaism. A few examples of this are presented below:

1. The Jews say that Sayyidunā ‘Uzayr رحمہ اللہ is the son of Allāh ﷻ, and they give the position of divinity to him. In the same way, ‘Abdullāh bin Sabā and his followers, i.e., the Shia, give the position of divinity to Sayyidunā ‘Alī رحمہ اللہ.
2. According to the Jews, khilāfat and rule is special with the Āl-e-Dāwūd. In the same way, according to the Shia, khilāfat and imāmat is the share of Āl-e-Rasūl and the Āl al-Bayt only.
3. The Jews say the following about Jibra’īl رحمہ اللہ: He is our enemy from the angels. The Shia say the same.
4. The Jews interpolated and changed the scripture given to them, the Taurāt. The Shia sect also tried the dirty deed of attempting to change and interpolate the Noble Qur’ān.
5. The Jews say that masaḥ upon the khuffayn is not permitted. The same is the way of the Shias.
6. The Jews believe that none besides them are worthy of entry into Jannah. The Shia sect hold the same baseless and corrupt belief.

¹⁶ Aṣ-Ṣirā’ bayn al-Islām wal Wathaniyyah

7. The Jews delay their prayer until the stars become visible. In the same way, the Shia perform Maghrib after the stars become visible.
8. There is no ‘iddat period observed by the Jewish women. The same is done by the Shia.
9. The Jews feel that the wealth of all non-Jews is permitted for them. The Shia hold the same view.

Aside from these listed above, there are many issues in which the Shia follow the religion and the way of the Jews, rather than that of the Muslims. The founder of the Shia sect is originally a Jew, so it follows that there will be a link between Shiasm and Judaism.

Atrocities of the Shia

From its inception, the Shia sect has been extremely dangerous for the Muslim world. It has always been the aim and effort of the Shias to create dispute and disagreement in the Islamic Ummah, and thereby cause disunity and fragmentation. Subsequently, the founder of the Shia sect – Ibn Sabā – used his clandestine tricks and caused a rebellion against the third Khalifah and the son-in-law of Rasūlullāh ﷺ, Sayyidunā ‘Uthmān bin ‘Affān ؓ - Dhun-Nūrayn.

Due to the clandestine hypocritical conspiracies of the founder of Shiasm, the incident of Jamal took place in 36 AH, and the incident of Şifffin occurred in 37 AH. As a result of this, the Islāmic unity was torn into two parts, the Muslim Ummah suffers from the harmful effects of this until today, and they cannot come out of it.

Through the efforts of the Shaykh of the Shia, Naṣīr Ṭūsī and the minister, ‘Alqamī, the ‘Abbāsīd Khilāfat met its fall in 656 AH at the hands of Hulagu Khān. Thousands of Muslims were killed in this downfall of the ‘Abbāsīd Empire. This heartbreaking and destructive incident in the history of Islām was suffered by the Muslims and Islām because of the fitnah mongers amongst the Shia and those working secretly with them. One can study this in *Al-Bidāyah wan Nihāyah* of Ibn Kathīr رحمہ اللہ.

According to the Shia, the Muslims who live in Makkah Mukarramah are open deniers of Allāh ﷻ, and the people of Madīnah Munawwarah are seventy times more filthier than the people of Makkah Mukarramah.¹⁷ Moreover, according to them, Najaf and Karbala are nobler and more sanctified than the Ḥaramayn Sharīfayn. For this reason, it is greatly rewarding for them to kill the Muslims of the Ḥaramayn Sharīfayn and to finish off the central and important nature of these places.

Hence, whenever the Shia acquired authority, they tried very hard to destroy the centrality of the Ḥaramayn Sharīfayn, especially Makkah Mukarramah.

Subsequently, the famous branch of the Imāmiyyah, known as the Ismā’īliyyah had made the Muslim Ummah into a target of their oppression when the former was in power and authority. They had captured the scholars and nobles of the Ahl-us-Sunnah wal Jamā’ah and killed them. The pages of Islāmic history bear testimony to all of this bloodshed.

¹⁷ Uṣūl al-Kāfi vol.2 p.409

Besides this, when this sect was in authority, they committed such inhumane atrocities in Makkah Mukarramah in order to destroy its central and important status, that just remembering it causes one’s hair to stand on end.

Subsequently, in 290 AH, they attacked the caravans of Ḥujjāj returning from Makkah Mukarramah, and took the lives of approximately 20 000 Ḥājīs. The very same group attacked Makkah Mukarramah in 317 AH under their leader, Abū Ṭāhir Sulaymān, during the days of Ḥajj. On Yaum-ut-Tarwiyah, they waged a bloody attack on the Ḥujjāj, and looted their wealth and possessions. A large number of Ḥujjāj were martyred in the Ḥaram. They removed the Black Stone and took it to their capital, in order to push the Muslims to perform Ḥajj to their capital instead of Makkah Mukarramah. According to Aḥmad Amīn, this killing and slaughter continued for 12 days.¹⁸

Another sub-sect of the Imāmiyyah, the Ithnā ‘Ashariyyah, are repeating all the negative actions at this moment in time. According to the guidance of their leader, Khomeini, every year, on the occasion of Ḥajj, they try to create discord, confusion, and disharmony. Due to the corrupt nature of the Shia, the government of Saudi Arabia makes alternate arrangements. In 1986, the agents of Khomeini were caught with explosives. These explosives were enough to kill thousands of people. The terrorist agents of Khomeini have an objective during the days of Ḥajj. Their objective is to cause worry and concern to the Ḥujjāj, terrifying them into not returning. In this way, the central position of Makkah Mukarramah will be finished off.

¹⁸ Zahr-ul-Islām

After this, it will become easy for the Shia to take full control of it. Khomeini has had this dream for many years.

Those people who feel that this incident of the Ḥaram was simply a once off thing are probably unaware of this negative angle of history, or, they are wittingly taking it easy. Otherwise, in reality, Shiasm poses a major challenge to the Muslim Ummah. The response to it is not just the responsibility of the Saudi Arabian government, but it is a Shar’i obligation upon every Muslim to respond to this challenge posed by Shiasm.

Are the Ithnā ‘Ashariyyah Muslims?

It is Essential to Differentiate between Īmān & Kufr

Īmān and Kufr are two separate and distinct entities. In terms of their meaning, purport, effects, results, and consequences, they are opposites. One of the important objectives of the revelation of the divine scriptures is to stipulate and define the limits of Īmān and Kufr. The divine scriptures also differentiate between them so that man can be saved from the destructive mistake of understanding Īmān as Kufr and vice-versa. Hence, whoever is a believer according to Islāmic teaching, it will be severe crime to understand him to be Kāfir. Similarly, it will be a major crime to understand a person who is a Kāfir according to Islāmic beliefs as a Muslim.¹⁹

¹⁹ Ikfār-ul-Mulḥidīn p.20, Sharḥ Shifā vol.2 p.500

The reason for this is that this carelessness negates the deputation of the Rasūl and objective of the revelation of the divine scriptures.

With regards to referring to a Muslim as a Kāfir, Allāh ﷻ says,

*O you who have believed, when you go forth [to fight] in the cause of Allāh, investigate; and do not say to one who gives you [a greeting of] peace, "You are not a believer,"*²⁰

From this āyat, it is proven that whoever makes his Islām known, it will not be permitted to take him to be a disbeliever until and unless there is definitive proof of Kufr from him.

Contrary to this, taking a Kāfir to be a Muslims is also criticised and dealt with.

*Do you wish to guide those whom Allāh has sent astray? And he whom Allāh sends astray – never will you find for him a way [of guidance]*²¹

This means that it is not correct to declare a deviant non-believer as guided. Hence, Muslims must stay away from such an error.

However, the result of free thinking today is that in a delicate matter like this, there is a great deal of excessiveness and remissness that one finds and experiences. On the one hand, there are people that have made Takfir into a pastime, and for any minor infringement of the Sharī'ah, they issue fatwa of Kufr. On the other hand, there are people totally opposite to the first type. According to them, there is no importance given at all to the reality of Īmān and Islām. With the aim of acquiring worldly benefit, and showing the high numbers of

²⁰ Sūrah an-Nisā': 94

²¹ Sūrah an-Nisā': 88

Muslims, they include anyone and everyone who claims to be a Muslim under the banner of Islām. This applies even if all the beliefs of these claimants to Islām are against Islām. Not only are they insistent upon referring to such people as Muslims, but they criticise and swear at those people of knowledge who state that these deviants are out of the fold of Islām – and their verdict is based upon shar’ī proof.

If a person has the correct beliefs, then it is essential to understand him to be a Muslim. In the same way, those who have corrupt beliefs and deny the fundamentals of Islām, it is just as essential and necessary to declare them out of the fold of Islām. This is a shar’ī duty. Those who have knowledge have a shar’ī responsibility to inform the Muslim Ummah of corrupt and incorrect beliefs so that their destructive poisonous beliefs do not spread amongst the Muslims.

The demand of intelligence and justice is that the Ummah should be grateful to the ‘Ulamā’ who expose the heretic and irreligious enemies of Islām, and show their true faces, so that the Muslims can understand their true reality without any doubt, and subsequently save themselves from loss and harm. The Muslims must not resort to the opposite and refer to such ‘Ulamā’ as narrow-minded, materialist, controversial, and disruptive.

The example of those people who include the enemies of Islām in the ranks of the Muslims for their own benefit is like that child who fell into the hands of a thief. The thief gives the child a few chocolates, and gets all the information of the valuables in the house, the keys to the safe, and other important information. Now, the person who

knows the methods and techniques of the thief arrives and sees the child alone with the thief. The person then screams, and the thief flees the scene. Now, this child starts chiding the person and tells him that he accused a sincere person unlawfully. The child tells the person that he forced the man to flee, whereas he was lovingly feeding chocolate to the child.

It is quite clear, which intelligent person will pay attention to this tantrum of the child?

In exactly the same way, there are some accommodating people today that are insistent upon forcefully pushing the Ithnā ‘Ashariyyah sect into the rows of the Muslims. They do this for some temporary worldly benefit.

There are many examples of such people in various parts of the world today. May Allāh ﷻ save the entire Ummah from these ignoramuses and dimwits. Āmīn

The standard of Kufr and Īmān is solely upon beliefs. If a person sincerely and truly believes in the oneness of Allāh, the Risālat of the Rasūl, and all the fundamentals of the religion of Islām, he will be a Muslim. He will be a proper Muslim, even if the entire world calls him a drunkard, gambler, or anything else. This propaganda of the world cannot take him out of the fold of Islām. On the other hand, if a person denies a single fundamental of the religion of Islām, he will be out of the fold of Islām. Chanting slogans of being a scholar and and imām cannot enter him into the fold of Islām.

Muḥaddith-e-‘Aṣr ‘Allāmah Anwar Shāh Kashmīrī ﷻ writes in his magnificent work, Ikfār-ul-Mulḥidīn, ‘The Ummah is unanimous

upon the fact that the person who denies the fundamentals of the religion will be declared a Kāfir.’

Are the Causes of Kufr Found in the Ithnā ‘Ashariyyah or not?

The Islām of a person who denies the fundamentals of the religion can never be established. In order for a person to be declared a Muslim, he must have full conviction in the fundamentals of the religion. Unfortunately, Khomeini and his ilk are deprived of this great treasure, as we shall learn in the following lines.

The issue to study regarding the Takfir of the Ithnā ‘Ashariyyah is that are the causes of Kufr found in them or not? If any of the causes of Kufr are found in them with certainty, then definitely they will be classified as Kāfir.

The following causes of Kufr are found in the Ithnā ‘Ashariyyah:

1. The infallibility of the Imāms
2. They give the Imāms a higher position than the Ambiyā’
3. Taḥrīf-ul-Qur’ān
4. Irtidād of the Ṣaḥābah ﷺ
5. Denial of the Khilāfat of Shaykhayn ﷺ
6. Badā’
7. False Accusation upon Sayyidah ‘Ā’isha ﷺ
8. Raj’at

All of these beliefs are against the fundamentals of Islām. All the Shia that are linked to the Ithnā ‘Ashariyyah adhere to these beliefs. This is clear from their books.

A few of their books will be listed hereunder so that one can have surety of this.

1. Al-Kāfi of Muḥammad bin Ya’qūb Al-Kulaynī (d. 329 AH)
2. Man Lā Yaḥḍuruhu Al-Faqīh of Ibn Bābwayh Al-Qummī (d. 381 AH)
3. Tahdhīb-ul-Aḥkām
4. Al-Istibṣār
5. Ḥayāt-ul-Qulūb
6. Ḥaqq-ul-Yaqīn
7. Jilā’-ul-‘Uyūn
8. Tafsīr Anwār-un-Najaf
9. Aḥsan-ul-Fawā’id
10. Tajalliyyāt-e-Ṣadāqat
11. Tuḥfat-ul-‘Awām

These books can be found in India and Pakistan amongst the Shias. All the Shia believe these books to be reliable and correct.

The beliefs listed above are all against the fundamentals of the religion of Islām. This is because, according to the ‘Ulamā’ involved in ‘Aqīdah and beliefs, all those matters are included in the fundamentals that are established with clear and emphatic proof from Rasūlullāh ﷺ to be from the religion, and all classes of Muslims know them very well in such a way that it is not dependent upon any special office or organization to learn them. Generally, all Muslims learn and acquire them from their parents. For example, the obligation of Ṣalāh

and fasting, Rasūlullāh ﷺ being the final Nabī, these are such matters that Muslims generally know even without going to learn them at an institution.

The following issues are part of the fundamental and well-known established matters of the religion of Islām as taught by the ‘Ulamā’:

1. Infallibility is specific to the Ambiyā’
2. A non-Nabī has a lesser rank than a Nabī
3. The Noble Qur’ān is protected from every form of change or alteration
4. All the Ṣaḥābah ﷺ are believers
5. After Rasūlullāh ﷺ the first Khalīfah was Sayyidunā Abū Bakr ﷺ, then Sayyidunā ‘Umar ﷺ, then Sayyidunā ‘Uthmān ﷺ, and then Sayyidunā ‘Alī ﷺ
6. The knowledge of Allāh ﷻ is all-encompassing
7. Sayyidah ‘Ā’isha ﷺ is pure from the allegations and accusations cast upon her by the hypocrites

These are all matters that are included in the fundamentals and essentials of the religion of Islām. If a person denies a single one of them, it will necessitate Kufr.

From the discussion above we have learnt that the Ithnā ‘Ashariyyah deny these fundamentals and essentials of the religion of Islām. For this reason, the ‘Ulamā’ of the Ummah in every era have made Takfīr of the Shia that have these kinds of beliefs.

Ibn Kathīr ﷺ wrote in his Tafsīr, ‘All the ‘Ulamā’ are unanimous upon the view that whoever accuses Sayyidah ‘Ā’isha ﷺ after this āyat

(Sūrah an-Nūr), he will be a Kāfir, and is a person who opposes the Noble Qur’ān.’

In the famous book of Uṣūl-ul-Fiqh, Nūr-ul-Anwār, Mullā Jiwan رحمہ اللہ says, ‘There are a few ranks of consensus (ijmā’). The strongest of them is the clear consensus of the Ṣaḥābah رضی اللہ عنہم. For example, if all the Ṣaḥābah رضی اللہ عنہم clearly say that they agree upon something, then this will be like an āyat or a mutawātir report, to the degree that whoever denies this ijmā’, Takfir will be made of him, the ijmā’ upon the Khilāfat of Sayyidunā Abū Bakr رضی اللہ عنہ is of this type. The Ithnā ‘Ashariyyah are agreed upon denial of the Khilāfat of Shaykhayn رضی اللہ عنہما. Not only this, they do not even believe Shaykhayn رضی اللہ عنہما to be Muslims and sincere believers.

The Shia Mujtahid, Molwī Ḥusayn Bakhsh Jārā writes, ‘Indeed, the belief of the Shia is that these people (the first three Khulafā’) were not believers at heart. However, they outwardly and verbally made a show of Islām.’²²

Another Shia Mujtahid, Molwī Muḥammad Ḥusayn Dhakū writes, ‘Whatever disagreement there is between us and our brothers in Islām, it revolves around the three companions, that is all. The Ahl-us-Sunnah believe them to be the most virtuous of the companions after the Nabī, and we feel that they did not have Īmān, conviction, and sincerity.’²³

²² Munāẓarah Baghdad p.57

²³ Tajalliyyāt-e-Ṣadāqat p.201

Khomeini also denies the Īmān of the first three Khulafā’. This can be studied in his famous book, *Kashf-ul-Asrār* p.107, p.110, p.113, p.114, p.119, p.153.

After all of these clear texts, does there remain any scope for anyone to say that the Shia are not Kāfir, and that until now the Shia have not been declared disbelievers? The reality is that the Shia oppose the fundamental issues of the religion of Islām. For this reason, the ‘Ulamā’ of every era made Takfīr of the Shia, and declared them astray, and those who cause others to go astray. Hereunder, we shall present a list of books with the names of their authors in which Takfīr of the Shia has been made.

A Few Books that Clearly State the Kufr of the Ithnā ‘Ashariyyah

1. *Al-Faṣl fil Milal wal Ahwā’ wan Niḥal*, Imām Ibn Ḥazm Andalusī (d. 456 AH)
2. *Khulāṣat-ul-Fatāwā*, Shaykh Ṭāhir bin Aḥmad Al-Bukhārī (d. 542 AH)
3. *Ash-Shifā’*, Qāḍī ‘Iyāḍ Mālikī (d. 544 AH)
4. *Badā’i’-us-Ṣanā’i*, Shaykh Abū Bakr bin Mas’ūd Kāsānī (d. 587 AH)
5. *Fath-ul-Qadīr*, ‘Allāmah Kamāl-ud-Dīn Ibn al-Humām
6. *Aṣ-Ṣārim Al-Maslūl*, in this work, Ibn Taymiyyah included the fatwa of Takfīr of the Shia from Qāḍī Abū Ya’lā, Muḥammad bin Yūsuf Firyābī, and Imām Abū Bakr Hānī.

7. Khizānat-ul-Muftīn also has the fatwa of Takfīr of the Shia. This work was authored by Imām Ḥusayn bin Muḥammad Sam’ānī (740 AH).
8. Tabyīn-ul-Ḥaqā’iq Sharḥ Kanz-ud-Daqa’iq, Imām Fakhr-ud-Dīn Abū Muḥammad ‘Uthmān bin ‘Alī Zayla’ī (d. 743 AH)
9. Baḥr-ur-Rā’iq, Zayn-ul-‘Ābidīn ibn Nujaym Miṣrī (d. 969 AH)
10. Majma’-ul-Anhur by Shaykh Zāda. This work was written in 1077 AH.
11. Fatāwā ‘Ālamgīriyyah. This work was compiled by about 50 ‘Ulamā’ upon the instruction of Aurangzeb ‘Ālamgīr.
12. Tanqīḥ Ḥāmidīyyah, ‘Allāmah ibn ‘Ābidīn Shāmī
13. Sharḥ Fiqh al-Akbar, Mullā ‘Alī Qārī Ḥanafī (d. 1014 AH)
14. Mujaddid Alf-e-Thānī declared the Ithnā ‘Ashariyyah as Kāfir in his famous work Radd-e-Rawāfīd
15. Shāh Walī-ullāh Muḥaddith Dehlawī in Musawwā sharḥ Mu’aṭṭā Imām Mālik has referred to them as Zindīq.
16. Shāh ‘Abdul ‘Azīz Muḥaddith Dehlawī has made Takfīr of them in his fatāwā.
17. Mawlānā ‘Abdul Ḥayy Farangī writes that the clarion view, the muftā bihi view is that whichever Shia denies the fundamental aspects of Dīn, he will be a Kāfir, the animal slaughtered by a Shia is not ḥalāl, it is not correct to marry them, it is not permitted to join and associate with them as one joins and associates with the Muslims.
18. Aḥmad Riḍā Khān Barelwī in his work Radd ar-Rāfīdah has established the Kufr of the Ithnā ‘Ashariyyah from more than 50 books of Fiqh, Kalām, and Tafsīr.

A Unanimous Fatwā of Kufr upon the Ithnā ‘Ashariyyah

Approximately 60 years ago, Imām Ahl-us-Sunnah Mawlānā ‘Abdush-Shakūr Fārūqī Lucknowī ﷺ wrote the following response to a question, *‘The Shia Ithnā ‘Ashariyyah Rāfiḍah are indisputably out of the fold of Islām. Because our previous ‘Ulamā’ did not have the full knowledge of their religion due to the fact that these people hide their religion and this was compounded by the fact that their books were rare and out of sight. Hence, some of the research scholars adopted caution and did not make Takfīr of them. However, today their books are not scarce or uncommon, and the reality of their religion has been disclosed. For this reason, all the research scholars agree upon Takfīr of them. Denial of the fundamentals of the religion is definitely Kufr. The Noble Qur’ān is the highest and loftiest amongst the fundamentals of the religion. The Shia – without any difference of opinion – their early day scholars, and their latter day scholars, all of them hold the view of Taḥrīf-ul-Qur’ān.’*

At that time, 30 ‘Ulamā of India had certified this fatwā and signed in support of it. Amongst the ‘Ulamā’ that signed this fatwā were the following stalwarts and pillars of knowledge:

1. Shaykh-ul-Islām Mawlānā Sayyid Ḥusayn Aḥmad Madanī
2. Muftī A’dham Muftī Kifāyat-ullāh Dehlawī
3. Mawlānā Riyāḍ-ud-Dīn – Muftī of Dār-ul-‘Ulūm Deoband
4. Mawlānā I’zāz ‘Alī – Shaykh-ul-Adab wal Fiqh

5. Mawlānā Murtaḍā Ḥasan Chāndpūrī
6. Muftī Muḥammad Shafī’ – Muftī A’dham Pakistan
7. Muḥaddith-e-Kabīr Mawlānā Khalīl Aḥmad Sahāranpūrī
8. Mawlānā Sayyed Anwar Shāh Kashmīrī – Shaykh-ul-Ḥadīth
Dār-ul-‘Ulūm Deoband
9. Muftī Mahdī Ḥasan Shāhjahānpūrī
10. Mawlānā Muḥammad ‘Abdul-‘Azīz Gujranwala
11. Mawlānā ‘Abd-ur-Raḥmān Amrohī

This fatwā was printed multiple times under the title ‘*Shia Ithnā ‘Ashariyyah ke Kufr wa Irtidād ke Muta’alliq ‘Ulamā’-e-Kirām kā Muttafaqa Fatwā*’. This fatwā is available in print. This fatwā was also printed in Al-Furqān, Lucknow.

Another Fatwā

Besides the above mentioned fatwā, in 1346 AH, there was a 72 page fatwā printed under the supervision of Mawlānā Qārī Muḥammad Ṭayyib – the rector of Dār-ul-‘Ulūm Deoband, and his brother Mawlānā Muḥammad Ṭāhir.

In this booklet of 72 pages, Mawlānā Ḥakīm Muḥammad Quṭb-ud-Dīn Pīrkotī wrote a response to a question, he wrote, ‘Most of the jurists and Mutakallimīn write that across the board, the Rāfiḍīs are Kāfir, whether that Rāfiḍī only swears, or, together with swearing the Ṣaḥābah, he also talks other nonsense, or, whether this Rāfiḍī swears the Ṣaḥābah feeling that they are Muslim, or, whether this Rāfiḍī takes swearing of the Ṣaḥābah to be ḥarām or ḥalāl. *Subsequently,*

the author of Fatāwā Zabīriyyah, Khulāṣah, Qinyah, ‘Ālamgīriyyah, Jāmi’-ur-Rumūz, Radd-ul-Muḥtār, Fath-ul-Qadīr and other works all of them give fatwā of Kufr on all the Shia Rāfiḍīs.

26 ‘Ulamā’ of Sarhad, Multan, Sindh, and other places signed in support of this fatwā.

A few months ago, the monthly Al-Furqān, Lucknow, published a 184 page edition under the title, ‘Khomeini aur Ithnā ‘Ashariyyah ke Bāre me ‘Ulamā’-e-Kirām kā Muttafaqā Fayṣla’. More than 200 ‘Ulamā’ of Deoband from India and Pakistan, Ahl-e-Ḥadīth scholars, and Barelwī scholars signed and approved it. All three schools had unanimously wrote that Khomeini and the Ithnā ‘Ashariyyah are Kāfir.

It is shocking and amazing to note that this is such a matter upon which the early and latter day scholars agree upon, and then ‘Ulamā’ of three schools of Hindustan all unanimously state the same, yet people close their eyes and write, ‘with full confidence we can say that until now, the Shia have not been declared as Kāfir’.

It cannot even be fathomed or thought that a person can be so negligent of such a delicate issue and emotional subject matter, and he sits to write on it without finding out the views of the ‘Ulamā’ of his own country, and the scholars that live all around him. Therefore, the only thing that can be said is that after knowing everything, a person resorts to willful ignorance and wishful thinking due to some agenda and objective. A person does this wittingly only to keep his benefactors happy and in order to keep the wool over the eyes, a person makes

claims like this. The invalidity, inaccuracy, and erroneous nature of this claim is bright as daylight.

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Notes

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